

ARTICLES OF RELIGION.

A G R E E D V P O N B Y
The Archbishops, and Bishops, and
the rest of the Clergie of Ireland,
in the Conuocation.

H O L D E N A T D V B L I N I N
The yeare of our Lord God 1615. for the
auoyding of Diuersities of Opinions : And
the establishing of Conccnt touch-
ing true R E L I G I O N .



L O N D O N ,

Printed by R. T. for T. Downes, and are to be sold
at the great North doore of Paules.

1628.

ARTICLES

OF

RELIGION



LONDON:
Printed by A. D. N. W. & Co. at the
Mint Office, No. 1, St. Martin's Lane.
1858.



Articles of Religion agreed vpon
by the Archbishops, and Bishops, and
the rest of the Clergie of Ireland in the
Conuocation holden at Dublin in the yeare of
our Lord God 1615. for the auoyding of Diuer-
sities of Opinions, and the establishing
of Consent touching true
RELIGION.

*Of the holy Scripture, and the
three Creeds.*



He ground of our Religion, and
the Rule of Faith, and all sauing
Truth is the Word of God, con-
tained in the holy Scripture.

By the name of holy Scripture we vnderstand
all the Canonickall Bookes of the Old and New
Testament, viz.

A 3

Of

1

2

Articles of Religion.

Of the Old Testament.

The 5. Bookes of Moses.

Iosua.

Iudges.

Ruth.

The first and second of
Samuel.

The first and second of
Kings.

The first and second of
Chronicles.

Efra.

Nehemiah.

Esther.

Iob.

Psalmes.

Prouerbs.

Ecclesiastes.

The song of Salomon.

Isaiab.

Ieremiab his prophesie
and Lamentation.

Ezechiel

Daniel.

The 12. lisse Prophets.

Of the New Testament.

The Gospels according
to

Matthew.

Marke.

Luke.

Iohn.

The Acts of the Apo-
stles.

The Epistle of S. Paul
to the Romanes.

Corinthians 2.

Galathians.

Ephesians.

Philippians.

Colossians.

Thessalonians 2.

Timothie 2.

Titus.

Philemon.

Hebrewes.

The Epistle of S. Iames.

Saint Peter 2.

Saint Iohn 3.

Saint Iude.

The Renelation of S.
Iohn.

All

Articles of Religion.

All which wee acknowledge to bee giuen by the inspiration of God, and in that regard to be of most certaine credit and highest authority.

The other Bookes commonly called *Apocryphall*, did not proceed from such inspiration; and therefore are not of sufficient authoritie to establish any point of Doctrine, but the Church doth reade them as Bookes containing many worthy things for example of life and instruction of manners.

3

Such are these following.

The third Book of Esdras.

The fourth Booke of Esdras.

The Booke of Tobias.

The booke of Iudith.

Additions to the booke of Esther.

The booke of wisdom.

The booke of Iesus the Sonne of Sirach, called Ecclesiasticus.

Baruch with the Epistle of Ieremiah.

The song of the three Children.

Susanna.

Bel and the Dragon.

The Prayer of Manasses.

The first booke of Macchabees.

The second booke of Macchabees.

The Scriptures ought to be translated out of the originall tongues into all languages for the common vse of all men : neither is any person to be discouraged from reading the Bible in such a language,

4

Articles of Religion.

guage, as he doth vnderstand, but seriously exhorted to reade the same with great humilitie and reuerence, as a speciall meanes to bring him to the true knowledge of God, and of his own duty.

5 Although there bee some hard things in the Scripture (especially such as haue proper relation to the times in which they were first vttered, and prophecies of things which were afterwards to bee fulfilled) yet all things necessary to be known vnto euerlasting saluation are cleerely deliuered therein: and nothing of that kinde is spoken vnder dark mysteries in one place, which is not in other places spoken more familiarly and plainly, to the capacitie both of learned and vnllearned.

6 The holy Scriptures containe all things necessary to saluation, and are able to instruct sufficiently in all points of faith that wee are bound to belecue, and all good duties that we are bound to practise.

7 All and euery the Articles contained in the *Nicen Creede*, the *Creede of Athanasius*, and that which is commonly called the *Apostles Creede*, ought firmly to be reteined and beleueed; for they may be proued by most certaine warrant of holy Scripture.

Articles of Religion.

Of faith in the holy Trinity.

THere is but one liuing and true God eu-
lasting, without body, parts, or passions,
of infinite power, wisdom, and goodnes, the
maker and preseruer of all things, both visible,
and inuifible. And in vnity of this Godhead,
there bee three persons of one and the same
substance, power, and eternity: the Father, the
Son, and the holy Ghost.

The essence of the Father doth not beget
the essence of the Son; but the person of the
Father begetteth the person of the Sonne, by
communicating his whole essence to the per-
son begotten from eternity.

The holy Ghost proceeding from the Father
and the Son, is of one substance, maiestie and
glory, with the Father and the Sonne, very
and eternall God.

Of Gods eternall decree, and Predestination.

GOD from all eternity, did by his vn-
changeable counsell ordaine whatsoeuer
in time should come to passe: yet so, as thereby
no violence is offered to the wils of the reaso-
nable creatures, and neither the liberty nor the

8

9

10

11

B

con-

Articles of Religion.

contingency of the second causes is taken away, but established rather.

12

By the same eternall counsell God hath predestinated some vnto life, and reprobated some vnto death: of both which there is a certaine number, known only to God, which can neither be increased nor diminished.

13

Predestination to life, is the everlasting purpose of God, wherby, before the foundations of the world were layed, he hath constantly decreed in his seeret counsell to deliuer from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ vnto everlasting salvation, as vessels made to honour.

14

The cause mouing God to predestinate vnto life, is not the foreseeing of faith, or perseuerance, or good works, or of any thing which is in the person predestinated, but onely the good pleasure of God himselfe. For all things being ordained for the manifestation of his glory, and his glory being to appeare, both in the workes of his Mercy and of his Iustice, it seemed good to his heavenly Wisedome, to choose out a certain number, towards whom he would extend his vnderferued mercy, leauing the rest to be spectacles of his iustice.

15

Such as are predestinated vnto life, be called according vnto Gods purpose (his spirit working in due season) and through grace they obey the calling; they be iustified freely, they be

Articles of Religion.

be made sons of God by adoption, they be made like the Image of his only begotten Son Iesus Christ, they walke religiously in good workes, and at length by Gods mercy they attaine to euerlasting felicity. But such as are not predestinated to saluation, shall finally be condemned for their sins.

The godly consideration of Predestination and our election in Christ, is full of sweete, pleasant, and vnspeakeable comfort to godly persons, and such as feelee in themselves the working of the spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing vp their minds to high and heauenly things: as well because it doth greatly confirme and establishe their faith of eternall saluation to bee enioyed through Christ, as because it doth feruently kindle their loue towards God: and on the contrary side, for curious and carnall persons, lacking the spirit of Christ, to haue continually before their eies the sentence of Gods predestination, is very dangerous.

We must receiue Gods promises in such wise as they be generally set forth vnto vs in holy Scripture: and in our doings, that will of God is to be followed, which wee haue expressly declared vnto vs in the Word of God.

16

17

Articles of Religion.

Of the creation and government

of all things.

18

IN the beginning of time, when no creature had any being, God by his word alone, in the space of sixe dayes, created all things, and afterwards by his providence doth continue, propagate, and order them according to his owne will.

19

20

The principall creatures, are Angels & Men. Of Angels, some continued in that holy state wherein they were created, and are by Gods grace for ever established therein: others fell from the same, and are reserved in chains of darknesse vnto the Iudgement of the great day.

21

Man being at the beginning created according to the Image of God (which consisted especially in the Wisdome of his minde, and the true Holinesse of his free-will) had the covenant of the Law ingrafted in his heart: whereby God did promise vnto him everlasting life; vpon condition that he performed entire and perfect obedience vnto his Commandments, according to that measure of strength wherewith he was endued in his creation, and threatned death vnto him, if he did not performe the same.

Articles of Religion.

*Of the fall of man, originall sinne, and
the state of man before
iustification.*

BY one man sinne entred into the world, and death by sinne, and so death went ouer all men, for as much as all haue sinned. 22

Originall sinne standeth not in the imitation of Adam (as the Pelagians dreame) but is the fault and corruption of the nature of euery person, that naturally is ingendred and propagated from Adam: whereby it cometh to passe, that man is deprived of originall righteousness, and by nature is bent ynto sinne. And therefore in euery person borne into the world, it deserteth Gods wrath and damnation. 23

This corruption of nature doth remaine euen in those that are regenerated, whereby the flesh alwayes lusteth against the spirit, and cannot bee made subiect to the Law of God. And howsoeuer for Christs sake there bee no condemnation to such as are regenerate, and doe beleue: yet doth the Apostle acknowledge, that in it selfe this concupiscence hath the nature of sinne. 24

The condition of man after the fall of Adam is such, that he cannot turne, and prepare himselfe by his owne naturall strength and good 25

B 3 workes,

Articles of Religion.

workes, to Faith, and calling vpon God. Wherefore wee haue no power to doe good works, pleasing & acceptable vnto God, without the grace of God preuenting vs, that we may haue a good will, and working with vs when we haue that good will.

26 Workes done before the grace of Christ, and the inspiration of his spirit, are not pleasing vnto God, for as much as they spring not of faith in Iesus Christ, neither do they make men meet to receiue grace, or (as the Schoole-Authors say) deserue grace of congruity: yea rather, for that they are not done in such sort as God hath willed and commanded them to be done, we doubt not but they are sinfull.

27 All finnes are not equall, but some far more heynous than others, yet the very least is of its owne nature mortall, and without Gods mercie, maketh the offender lyable vnto euerslasting damnation.

28 God is not the Author of sinne: howbeit he doth not onely permit, but also by his providence gouerne & order the same, guiding it in such sort by his infinite wisdom, as it turneth to the manifestation of his owne glory, and to the good of his Elect.

of

Articles of Religion.

Of Christ, the mediator of the second Covenant.

THe Son, which is the Word of the Father, begotten from euerlasting of the Father, the true and eternall God, of one substance with the Father, tooke mans nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were inseparably ioyned in one person, making one Christ very God and very man.

Christ in the truth of our nature, was made like vnto vs in all things, sinne only excepted, from which he was clearly voide, both in his life & in his nature. He came as a Lambe without spot, to take away the sins of the world, by the sacrifice of himselfe once made, and sin (as S. Iohn faith) was not in him. He fulfilled the Law for vs perfectly. For our sakes he endured most grievous torments immediatly in his soule, and most painfull sufferings in his body. He was crucified, and died to reconcile his Father vnto vs, and to be a sacrifice not only for originall guilt, but also for all our actuall transgressions. He was buried and descended into hell, and the third day rose from the dead, and tooke againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature: wherewith he ascended into Heauen,

29

30

Articles of Religion.

Heauen, and there sitteth at the right hand of his Father, vntill he returne to iudge all men at the last day.

Of the communicating of the grace of Christ.

31

They are to be condemned, that presume to say, that euery man shall bee saued by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out vnto vs onely the name of Iesus Christ whereby men must be saued.

32

None can come vnto Christ, vntill it bee giuen vnto him, and vntill the Father draw him. And all men are not so drawne by the Father that they may come vnto the Sonne, Neither is there such a sufficient measure of grace vouchsafed vnto euery man, whereby hee is enabled to come vnto everlasting life.

33

All Gods elect are in their time inseparably vnited vnto Christ, by the effectuall and vitall influence of the holy Ghost, deriued from him, as from the head, vnto euery true member of his mysticall body. And being thus made one with Christ, they are truly regenerated, and made partakers of him and all his benefits.

of

Articles of Religion.

Of Iustification and Faith.

WE are accounted righteous before God, only for the merit of our Lord and Sauiour Iesus Christ, applyed by faith: and not for our owne workes or merits. And this righteousness, which we so receiue of Gods mercy and Christs merits, imbraced by faith, is taken, accepted, and allowed of God, for our perfect and full iustification.

34

Although this iustification be free vnto vs, yet it commeth not so freely vnto vs, that there is no ransome paid therfore at all. God shewed his great mercy in deliuering vs from our former captivity, without requiring of any ransome to be paid, or amends to be made on our parts: which thing by vs had beene vnpossible to be done. And wheras all the world was not able of themselves to pay any part towards their ransome, it pleased our heavenly Father, of his infinite mercy, without any desert of ours, to provide for vs the most precious merits of his own Sonne, whereby our ransome might be fully paid, the Law fulfilled, & his iustice fully satisfied. So that Christ is now the righteousness of all them that truly belecue in him. He for them paid their ransome by his death. He for them fulfilled the Law in his life. That now in him, and by him, euery true Christian man may be called a fulfiller of the Law: foras much as

35

C

that

that which our infirmity was not able to effect, Christs iustice hath performed. And thus the iustice & mercy of God doe embrace each other: the grace of God not shutting out the iustice of God in the matter of our iustification; but only shutting out the iustice of man (that is to say, the iustice of our own works) from being any cause of deseruing our iustification.

36

When we say that we are iustified by Faith only, we doe not meane, that the said iustifying Faith is alone in man, without true Repentance, Hope, Charity, and the Feare of God (for such a faith is dead, and cannot iustifie) neither do we meane, that this our act to beleue in Christ, or this our faith in Christ, which is within vs, doth of it selfe iustifie vs, or deserue our iustification vnto vs, (for that were to account our selues to bee iustified by the vertue or dignity of some thing that is within our selues :) but the true vnderstanding and meaning thereof is, that although we heare Gods Word, and beleue it, although we haue Faith, Hope, Charity, Repentance, and the Feare of God within vs, and adde neuer so many good workes thereunto: yet we must renounce the merit of all our said vertues, of Faith, Hope, Charity, and all our other vertues, and good deedes, which wee either haue done, shall do, or can do, as things that be far too weake and vnperfect, and vsufficient to deserue remission of our sins, and our iustification: and therefore we must trust only in Gods mercy, & the

Articles of Religion.

the merits of his most dearly beloued Sonne, our only Redeemer, Sauour, and Iustifier, Iesus Christ. Neuerthelesse, because faith doth directly send vs to Christ for our iustification, & that by faith, giuen vs of God, we embrace the promise of Gods mercy, and the remission of our sins, (which thing none other of our vertues or workes properly doth:) therefore the Scripture vseth to say, that *Faith without workes*; and the ancient Fathers of the Church to the same purpose, that *onely Faith* doth iustifie vs.

By iustifying Faith wee vnderstand not onely the common beliefe of the Articles of Christian Religion, and a perswasion of the truth of Gods Word in generall, but also a particular application of the gracious promises of the Gospell, to the comfort of our owne soules; whereby we lay hold on Christ, with all his benefits, hauing an earnest trust and confidence in God, that he will be mercifull vnto vs for his onely Sonnes sake. So that a true belecuer may be certaine; by the assurance of faith, of the forgiuenesse of his sinnes, and of his euerlasting saluation by Christ.

A true liuely iustifying Faith, and the sanctifying Spirit of God, is not extinguished, nor vanissheth away in the regenerate, either finally or totally.

37

38

Articles of Religion.

Of sanctification and good workes.

39 **A**Ll that are iustified, are likewise sanctified :
their faith being alwaies accompanied with
true Repentance and good Workes.

40 Repentance is a gift of God, whereby a godly
sorrow is wrought in the heart of the faithfull,
for offending God, their mercifull Father, by
their former transgressions, together with a con-
stant resolution for the time to come to cleave
vnto God, and to leade a new life.

41 Albeit that good workes, which are the fruits
of faith, and follow after iustification, cannot
make satisfaction for our sinnes, and endure the
seuerity of Gods iudgement : yet are they plea-
sing to God, and accepted of him in Christ,
and doe spring from a true and liuely Faith,
which by them is to be discerned, as a tree by
the fruit.

42 The workes which God would haue his peo-
ple to walke in, are such as he hath commanded
in his holy Scripture, and not such works as men
haue deuised out of their own braine, of a blind
zeale, and deuotion, without the warrant of the
Word of God.

43 The regenerate cannot fulfill the Law of God
perfectly in this life. For in many things we of-
fend all : and if we say, we haue no sinne, we de-
ceiue our selues, and the truth is not in vs.

Not

Articles of Religion.

Not euery heynous sinne willingly committed after Baptisme, is sin against the holy Ghost and vn pardonable. And therefore to such as fall into sin after Baptisme, place for repentance is not to be denied.

44

Voluntary workes besides, ouer and aboue Gods commandements, which they call works of Supererogation, cannot be taught without arrogancy & impiety. For by them men doe declare, that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake, than of bounden duty is required.

45

Of the seruice of God.

Our duty towards God is to beleeue in him, to feare him, and to loue him with all our heart, with all our minde, and with all our soule, and with all our strength to worship him, and to giue him thanks, to put our whole trust in him, to call vpon him, to honour his holy Name and his Word, and to serue him truly the daies of our life.

46

In all our necessities we ought to haue recourse vnto God by prayer: assuring our selues, that whatsoeuer we aske of the Father in the name of his Sonne (our onely mediator and intercessor) Christ Iesus, and according to his will, he will vndoubtedly grant it.

47

Articles of Religion.

48

We ought to prepare our hearts before we pray, and vnderstand the things that we aske when we pray: that both our hearts and voices may together sound in the eares of Gods Maiestie.

49

When Almighty God smiteth vs with affliction, or some great calamity hangeth ouer vs, or anie other waightie cause so requireth; it is our dutie to humble our selues in fasting, to bewaile our sinnes with a sorrowfull heart, and to addict our selues to earnest prayer, that it might please God to turne his wrath from vs, or supply vs with such graces as we greatly stand in need of.

50

Fasting, is a withholding of meat, drinke, and all naturall food, with other outward delights, from the body, for the determined time of fasting. As for those abstinences, which are appointed by publike order of our State, for eating of fish and forbearing of flesh at certaine times and daies appointed, they are no waies meant to be religious fasts, nor intended for the maintenance of any superstition in the choice of meates; but are grounded meerly vpon politicke considerations, for prouision of things tending to the better preservation of the Common-wealth.

51

We must not fast with this perswasion of mind, that our fasting can bring vs to heauen, or ascribe holinesse to the outward work wrought. For God alloweth not our fast for the work sake (which

Articles of Religion.

(which of it selfe is a thing meerly indifferent) but chiefly respecteth the heart, how it is affected therein. It is therefore requisite, that first, before all things we cleanse our hearts from sin, and then direct our fast to such ends as God will allow to be good: that the flesh may thereby be chastised, the spirit may be more fervent in prayer, & that our fasting may be a testimonie of our humble submission to Gods Maiestie, when we acknowledge our sins. vnto him, and are inwardly touched with sorrowfulnesse of heart, bewailing the same in the affliction of our bodies.

All worship deuised by mans phantasie, besides or contrary to the Scriptures (as wandring on Pilgrimages, setting vp of Candles, Stations, and Iubilies, Pharisaicall sects, and fained Religions, praying vpon Beades, and such like superstition) hath not onely no promise of reward in Scripture, but contrariwise threatnings and maledictions.

All manner of expressing God the Father, the Sonne, and the holy Ghost, in an outward forme, is vtterly vnlawfull. As also all other Images deuised or made by man to the vse of Religion.

All religious worship ought to bee giuen to God alone: from whom all goodnesse, health, and grace ought to be both asked and looked for, as from the very author and giuer of the same, and from none other.

The name of God is to be vsed with all reuerence and.

52

53

54

55

Articles of Religion.

and holy respect : and therefore all vaine and rash swearing is vtterly to bee condemned. Yet notwithstanding vpon lawfull occasions, an oath may bee giuen, and taken, according to the Word of God, *iustice, iudgement, and truth.*

56

The first day of the weeke, which is the *Lords day*, is wholly to bee dedicated to the seruice of God: and therefore we are bound therein to rest from our common and daily businesse ; and to bestow that leisure vpon holy exercises, both publicke and priuate.

Of the ciuill Magistrate.

57

THe Kings Maiestie vnder God hath the Soueraigne and chiefe power, within his Realmes and Dominions, ouer all manner persons, of what estate, eyther Ecclesiasticall or Ciuill, soeuer they bee ; so as no other foraine power hath or ought to haue any superiority ouer them.

Wee doe professe that the supream gouernment of all estates within the said Realmes and Dominions, in all causes, as well Ecclesiasticall as Temporall, doth of right appertaine to the kings highnesse. Neither do we giue vnto him hereby the administration of the Word & Sacraments, or the power of the Keyes: but that prerogatiue only, which we see to haue bene alwaies giuen vnto

Articles of Religion.

vnto all godly Princes in holy Scripture by God himselfe; that is, that hee should containe all estates and degrees committed to his charge by God, whether they be Ecclesiasticall or Ciuill, within their duety, and restraine the stubborne and euill doers with the power of the Ciuill sword.

The Pope neither of himselfe, nor by any authority of the Church or See of Rome, or by any other meanes with any other, hath any power or authority to depose the King, or dispose any of his Kingdomes or Dominions, or to authorise any other Prince to inuade or annoy him, or his Countries, or to discharge any of his subiects of their allegiance and obedience to his Maiestie, or to giue licence or leaue to any of them to beare armes, raise tumult, or to offer any violence or hurt to his Royall person, state, or gouernment, or to any of his subiects within his Maiesties Dominions.

59

That Princes, which be excommunicated or deprived by the Pope, may be deposed or murdered by their subiects, or any other whatsoever, is impious doctrine.

60

The lawes of the Realme may punish Christian men with death, for heynous and grieuous offences.

61

It is lawfull for Christian men, at the commandement of the Magistrate, to beare armes, and to serue in iust wars.

62

Articles of Religion.

Of our duty towards our Neighbours.

63

Our duty towards our neighbours, is to loue them as our selues, and to doe to all men as we would they should doe to vs: to honour & obey our Superiors; to preserve the safetie of mens persons, as also their chastity, goods, and good names; to beare no malice nor hatred in our hearts; to keep our bodies in temperance, sobriety, & chastity; to be true and iust in all our doings; not to couet other mens goods, but labour truly to get our owne liuing, and to doe our duty in that estate of life vnto which it pleaseth God to call vs.

64

For the preservation of the chastity of mens persons, wedlocke is commanded vnto all men that stand in need thereof. Neither is there any prohibition by the Word of God, but that the Ministers of the Church may enter into the state of Matrimony: they being no where commanded by Gods Law, either to vowe the estate of single life, or to abstaine from marriage. Therefore it is lawfull also for them, as well as for all other Christian men, to marry at their owne discretion, as they shall iudge the same to serue better to godlinesse.

65

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certaine Anabaptists falsly affirme. Notwithstanding every man ought of such things as hee possesseth, liberally to giue almes to the poore, according to his ability.

Faith

Articles of Religion.

Faith giuen, is to be kept, euen with Hereticks and Infidels.

66

The Popish doctrine of Equiuocation & mentall Reseruation, is most vngodly, and tendeth plainly to the subuersion of all humane society.

67

Of the Church, and outward Ministry of the Gospel.

THere is but one Catholike Church (out of which there is no saluation) containing the vniuersall company of all the Saints that euer were, are, or shall be, gathered together in one body, vnder one head Christ Iesus: part whereof is already in Heauen *triumphant*, part as yet *militant* here vpon earth. And because this Church consisteth of all those, and those alone, which are elected by God vnto saluation, & regenerated by the power of his spirit, the number of whom is knowne only vnto God himselfe; therefore it is called *the Catholike or vniuersall*, and the *Inuisible* Church.

68

But particular & visible Churches, (consisting of those who make profession of the faith of Christ, & liue vnder the outward means of saluation) be many in number: wherein the more or lesse sincerely according to Christs institution, the Word of God is taught, the Sacraments are administred, and the authority of the Keyes is vsed; the more or lesse pure are such Churches to be accounted.

69

D 2

Although

70

Although in the visible Church the euill be euer mingled with the good, and sometimes the euill haue chiefe authority in the ministratiō of the Word & Sacraments: yet for as much as they doe not the same in their owne name, but in Christs, and minister by his commission and authority; we may vse their ministry both in hearing the Word, and in receiuing the Sacraments. Neither is the effect of Christs ordinance taken away by their wickednes: nor the grace of Gods gifts diminished from such, as by faith, & rightly do receiue the Sacraments ministred vnto them; which are effectuall, because of Christs institution and promise, although they be ministred by euill men. Neuerthelesse it appertaineth to the discipline of the Church, that inquiry be made of euill Ministers, and that they be accused by those that haue knowledge of their offences, and finally being found guilty, by iust iudgement be deposed.

71

It is not lawfull for any man to take vpon him the office of publike preaching or ministring the Sacraments in the Church, vnlesse hee bee first lawfully called, & sent to execute the same. And those we ought to iudge lawfully called and sent, which be chosen and called to this worke by men, who haue publike authority giuen them in the Church, to call and send Ministers into the Lords Vineyard.

72

To haue publike prayer in the Church, or to administer the Sacraments in a tongue not vnderstood

Articles of Religion.

derstood of the people, is a thing plainly repugnant to the Word of God, and the custome of the Primitiue Church.

That person, which by publike denunciation of the Church, is rightly cut off from the vnity of the Church, and excommunicate, ought to be taken of the whole multitude of the faithfull, as a Heathen and Publican, vntill by Repentance hee be openly reconciled and receiued into the Church, by the iudgement of such as haue authority in that behalfe.

God hath giuen power to his Ministers, not simply to forgiue sinnes, (which prerogatiue he hath reserued onely to himselfe) but in his name to declare and pronounce vnto such as truely repent and vnfaignedly beleue his holy Gospell, the absolution and forgiuenesse of sins. Neither is it Gods pleasure, that his people should be tyed to make a particular confession of all their knowne sinnes vnto any mortall man: howsoever any person grieued in his conscience, vpon any speciall cause, may well resort vnto any godly and learned Minister, to receiue aduice and comfort at his hands.

*Of the authority of the Church, generall Councils,
and Bishop of Rome.*

IT is not lawfull for the Church, to ordain any thing that is contrary to Gods Word: neither

Articles of Religion.

may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church bee a witnessse, and a keeper of holy Writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not enforce any thing to be beleueed vpon necessitie of saluation.

76

Generall Councils may not be gathered together without the commandement and will of Princes: and when they be gathered together (for as much as they be an assembly of men not alwaies governed with the Spirit and Word of God) they may erre, and sometimes haue erred, euen in things pertaining to the rule of piety. Wherefore things ordained by them, as necessary to saluation, haue neither strength nor authority, vnlesse it may be shewed that they be taken out of holy Scriptures.

77

Euery particular Church hath authority to institute, to change, and cleane to put away ceremonies and other Ecclesiasticall rites, as they be superfluous, or be abused, and to constitute other, making more to seemlinesse, to order, or edification.

78

As the Churches of *Ierusalem*, *Alexandria* and *Antioch* haue erred: so also the Church of *Rome* hath erred, not onely in those things which concern matter of practice and point of ceremonies, but also in matters of faith.

79

The power which the Bishop of *Rome* now challengeth, to be the Supreme head of the vniuerfall

Articles of Religion.

uerfall Church of Christ, & to be aboue all Emperours, Kings and Princes, is an vsurped power, contrary to the Scriptures and Word of God, and contrary to the example of the Primitiue Church: and therefore is for most iust causes taken away, and abolished within the Kings Maiesties Realmes and Dominions.

The Bishop of Rome is so farre from being the Supreme head of the vniuersall Church of Christ, that his workes and doctrine do plainly discouer him to bee *that man of sinne*, foretold in the holy Scriptures, *whom the Lord shall consume with the spirit of his mouth, and abolish with the brightnesse of his coming.*

80

Of the state of the Old and New Testament.

IN the Old Testament the Commandements of the Law were more largely, and the promises of Christ more sparingly and darkly propounded; shadowed with a multitude of types and figures, and so much the more generally and obscurely deliuered, as the manifesting of them was further off.

81

The Old Testament is not contrary to the New. For both in the Old and New Testament euerlasting life is offered to mankind by Christ, who is the onely Mediatour betweene God and man, being both God and man. Wherefore they

82

are not to bee heard, which saigne that the old Fathers did looke onely for transitory promises. For they looked for all benefits of God the Father through the merits of his Sonne Iesus Christ, as we now doe: onely they beleeued in Christ which should come, we in Christ already come.

83

The New Testament is full of grace and truth, bringing ioyfull tidings vnto mankinde, that whatsoeuer formerly was promised of Christ, is now accomplished: and so in stead of the ancient types and ceremonies, exhibiteth the things themselves, with a large and cleare declaration of all the benefits of the Gospell. Neither is the ministry thereof restrained any longer to one circumcised Nation, but is indifferently propounded vnto all people, whether they be Iewes or Gentiles. So that there is now no Nation which can truely complaine, that they be shut forth from the communion of Saints, and the liberties of the people of God.

84

Although the Law giuen from God by Moses, as touching ceremonies and rites bee abolished, and the Ciuill precepts thereof be not of necessity to be receiued in any Common-wealth: yet notwithstanding, no Christian man whatsoeuer is freed from the obedience of the Commandments, which are called Morall.

of

Articles of Religion.

Of the Sacraments of the New Testament.

THe Sacraments ordained by Christ, be not onely badges or tokens of Christian mens profession: but rather certaine sure witnesses, and effectuall or powerfull signes of grace and Gods good will towards vs, by which hee doth worke inuisibly in vs, and not onely quicken, but also strengthen and confirme our faith in him.

85

There be two Sacraments ordained of Christ our Lord in the Gospell, that is to say, *Baptisme* and the *Lords Supper*.

86

Those five, which by the Church of *Rome* are called Sacraments, to wit, *Confirmation*, *Penance*, *Orders*, *Matrimony*, and *Extreame Vnction*, are not to be accounted Sacraments of the Gospell: being such, as haue partly growne from corrupt imitation of the Apostles, partly are states of life allowed in the Scriptures, but yet haue not like nature of Sacraments with *Baptisme* and the *Lords Supper*, for that they haue not any visible signe or ceremonie ordained of God, together with a promise of sauing grace annexed thereunto.

87

The Sacraments were not ordained of Christ to be gazed vpon, or to be carried about, but that we should duely vse them. And in such onely as worthily receiue the same, they haue a wholesome effect and operation; but they that receiue

88

E

them

Articles of Religion.

them vnworthily, therby draw indgement vpon
themselues.

Of Baptisme.

89

BAptisme is not only an outward signe of our profession, and a note of difference, whereby Christians are discerned from such as are no Christians; but much more a Sacrament of our admission into the Church, sealing vnto vs our new birth (and consequently our Iustification, Adoption, and Sanctification) by the communion which we haue with Iesus Christ.

90

The Baptisme of Infants is to bee retained in the Church, as agreeable to the Word of God.

91

In the administration of Baptisme, *Exorcisme, Oile, Salt, Spittle,* and superstitious *balloping of the water,* are for iust causes abolished: and without them the Sacrament is fully and perfectly administred, to all intents and purposes, agreeable to the institution of our Sauour Christ.

Of the Lords Supper.

92

THe Lords Supper, is not onely a signe of the mutuall loue, which Christians ought to beare one towards another, but much more a Sacrament of our preservation in the Church, sealing

Articles of Religion.

sealing vnto vs our spirituall nourishment and continuall growth in Christ.

The change of the substance of Bread and Wine, into the substance of the Body and Bloud of Christ, commonly called *Transubstantiation*, cannot bee proued by holy Writ; but is repugnant to plaine testimonies of the Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to most grosse Idolatrie, and manifold superstitions.

In the outward part of the holy Communion, the Body and Bloud of Christ is in a most liuely manner *represented*; being no otherwise present with the visible elements, than things signified and sealed are present with the signes and seales, that is to say, symbolically and relatiuely. But in the inward and spirituall part, the same Bodie and Bloud is really and substantially *presented* vnto all those, who haue grace to receiue the Sonne of God, euen to all those that beleeue in his Name. And vnto such as in this manner doe worthily and with Faith repaire vnto the Lords Table, the Bodie and Bloud of Christ is not only signified and offered, but also truely exhibited and communicated.

The Bodie of Christ is giuen, taken, and eaten in the Lords Supper, only after an heauenly and spirituall manner; and the meane whereby the Body of Christ is thus receiued & eaten, is Faith.

The wicked, and such as want a liuely faith, although they doe carnally and visibly (as Saint

Articles of Religion.

Augustine speaketh) presse with their teeth the Sacrament of the body and bloud of Christ: yet in no wise are they made partakers of Christ; but rather to their condemnation, do eate and drinke the signe or Sacrament of so great a thing.

97

Both the parts of the Lords Sacrament, according to Christs institution, & the practice of the ancient Church, ought to bee ministred vnto all Gods people; and it is plaine sacriledge to rob them of the mysticall cup, for whom Christ hath shed his most precious bloud.

98

The Sacrament of the *Lords Supper* was not by Christs ordinance, reserued, carried about, lifted vp, or worshipped.

99

The sacrifice of the Masse, wherein the Priest is said to offer vp Christ for obtaining the remission of paine or guilt, for the quick and the dead, is neither agreeable to Christs ordinance, nor grounded vpon doctrine Apostolike: but contrariwise most vngodly, & most iniurious to that all-sufficient sacrifice of our Sauour Christ, offered once for euer vpon the Crosse, which is the onely propitiation and satisfaction for all our sinnes.

100

Private Masse, that is, the receiuing of the *Encharist* by the Priest alone, without a competent number of communicants, is contrary to the institution of Christ.

Of the state of the soules of men, after they be
departed out of this life: together with the
generall Resurrection, and the
last Iudgement.

After this life is ended, the soules of Gods
children be presently receiued into Heauen,
thereto enioy vnspokeable comforts; the soules
of the wicked are cast into Hell, there to endure
endlesse torments.

101

The Doctrine of the Church of Rome, con-
cerning *Limbus Patrum*, *Limbus Pauperum*, *Pur-*
gatorie, *Prayer for the dead*, *Pardons*, *Adoration of*
Images and Reliques, and also *Inuocation of Saints*,
is vainly inuented without all warrant of holy
Scripture, yea and is contrary to the same.

102

At the end of this world, the Lord Iesus shall
come in the clouds with the glory of his Father:
at which time, by the almighty power of God,
the liuing shall be changed, and the dead shall be
raised; and all shall appeare both in body and
soule before his iudgement seate, to receiue ac-
cording to that which they haue done in their
bodies, whether good or euill.

103

When the last iudgement is finished, Christ
shall deliuer vp the Kingdome to his Father, and
God shall be all in all.

104

The Decree of the Synod.

If any Minister, of what degree or quality soeuer hee be, shall publicly teach any doctrine contrary to these Articles agreed vpon; If after due admonition he doe not conforme himselfe, and cease to disturbe the peace of the Church; let him be silenced, and depriued of all spirituall promotions he doth enioy.

FINIS.

